The Bombay Guardian.

VOL XXIV.—New Series.—No. 40. SATURDAY, NOVEMBER 30, 1878.

Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—We mentioned in our last the presence among us of Bishop Bowman of the M. E. Church of America. On Friday the 22nd, he gave an address before the Young Men's Chr. Association on the Associations of a similar character in America. It was a most interesting discourse, delivered with great animation, and with hearty sympathy, and an excellent impression was made upon the large audience consisting about equally of Europeans and Natives. On Sunday evening, the Bishop preached in Framjee Cowasjee Hall. The hall was filled chiefly with Europeans. The sermon was on the words, "You must be born again," and was a truly admirable discourse, both in matter and delivery. In the after meeting, three or four persons stood up as seekers and were made the subjects of prayer. On the following evening, the Bishop gave a temperance address in the same place, under the auspices of the Bombay Temperance League. His address on this occasion, embraced an outline of the beginning of the modern temperance movement in America, and a number of illustrative incidents from his own personal history, added a great deal to the interest of the discourse. He himself, at the age of 18, gave a temperance address in which he advocated total abstinence. His father was one of his listeners and afterwards told him that he had gone too far in his advocacy, but was soon brought to see that nothing less than entire abstinence would accomplish what was needed. On his father's farm it was sometimes necessary to employ many labourers, and it was the custom to give them stimulants. When it was proposed to substitute coffee, it was thought that there would be dissatisfaction, but when the experiment was made, the contrary was found to be the case. In fact, it was found that the men did a great deal better work, under the new order of things. These home pictures were given in a most life-like way and had a charm of their own, apart even from the lessons they were intended to illustrate. At the close of the address, a good many, Europeans and Natives, signed the pledge. Major Oldham presided. Remarks were made by the chairman and by the Secretary of the League, the Rev. Mr. Blake. On the whole, it was a capital meeting.

—On Tuesday last, the corner-stone of the first Methodist Church edifice in Bombay, was laid in Grant Road, in the presence of a large company of friends, by Bishop Bowman. The Methodists were there in considerable force, but other denominations were well represented. The services were according to the form laid down in the M. E. discipline, embracing singing, reading of the Scriptures, and appropriate prayers. In his remarks on the occasion, the Bishop spoke of the tendency of the Church of Christ to elevate the community in which it is found, and asked his hearers to survey the map of the world and enquire what states were most distinguished for freedom, order, comfort, peace and prosperity, and it would always be found that these were states in which Christianity was in the ascendent. By way of illustration, he referred to the stream of emigration that set in towards the Rocky Mountains, about twenty years ago when the news had been received of the discovery of gold in that region. In the great rush of the moment the people got beyond the Church. In that far off region, little communities were formed of persons who were absorbed in the desire of gain, and shook off all remembrance of the claims of religion. These communities rapidly degenerated, until the prevalence of vice and crime was so outrageous that the conviction became general that unless religious institutions were established among them, their prospects even for this life would be blasted. So they resolved to send for preachers of the Gospel Preachers came; Churches were built; Sunday-schools were formed; day schools were planted; and soon a marked change came over the scene; and at the present day, the communities will compare favourably with any others in peace and quietness and good order. Before laying the corner stone, the Bishop referred to the silver trowel in his hand, which had been used by the Rev. William Taylor, in laying the memorial stone of a Wesleyan Church in the neighourhood of Melbourne, and which bore an inscription to the effect that it was presented to him by the Wesleyans of that locality as a memento of the occasion. A box was placed beneath the corner-stone containing a number of books and papers. We observed among the ministers present on this occasion, the Rev. Messrs. Mackichan, Blake, Dhunjibhai Nouroji and Baba Padmunji, (Free Church of Scotland); Messrs. Weatherhead and Jani Ali, (Church Miss. Soc.); Messrs. Young and Hormusdji Pestonji (of the Baptist Mission); Messrs. Park and Vishnu Bhaskar, of the American Mission; Messrs. Bourquin and, later in the evening, Macpherson, Est. Church of Scotland; Messrs. Row, Osborn, Bowen, Robbins of the Am. M. E. Church. The benediction was pronounced by the Rev. T. K. Weatherhead. This service was followed by a Tea Meeting in Falkland-Road Hall. This was a very pleasant gathering. A very handsome drawing of the proposed church edifice, was placed so that all could see it, and the opinion expressed by all was that the design was tasteful and elegant, yet simple and unpretending, and the building would be an ornament to the broad avenue on which it is to be erected. After prayer by the Rev. H. Pestonji, Mr. Row made a statement regarding the proposed edifice; Mr. Bowen, who was in the chair, followed with some remarks. He expressed his satisfaction that in this case there had been first the raising up of the spiritual church; this had taken root and had sent out its branches hither and thither, and now after the lapse of nearly seven years we were proceeding to build up our first church edifice in the Western metropolis. Mr. Row said that he had not been connected with any church in England or America having such a spirit of liberality as this church had shown. Bishop Bowman gave an interesting account of the rise of Methodism in England and in America, and of those peculiarities which had conduced to its extraordinary growth in the latter country, dwelling upon the fact that its accessions had not been from other churches, but from the ranks of the unconverted; the growth of the other denominations being also remarkable. Mr. Osborn then, in a very happy way, asked all who were so minded to invest in the new edifice. In response, there were about five subscriptions of Rs. 100 each; 15 of 50 each; a good many other items; making up pledges to the amount of about Rs. 1500. A contribution of Rs. 100 was made by 'a non-methodist minister.' Addresses of a very friendly and hearty character were made by Messrs. Macpherson and Mc'Kichan. Bishop Bowman left us on Wednesday for Poona, Secunderabad and Madras. It has been decided that the S. I. Conference will convene on the 5th and not on the 4th of next month.

—With reference to the proposed Church edifice about which we have been called to say so much in this issue, our readers will bear with one word more from ourselves. We speak especially to the friends of Christ's cause who have not yet given any thing towards the erection of the proposed church. Could they do better than assist in this enterprise? A considerable sum of money is yet needed. The Methodists of Bombay have not the slightest desire to throw their own burdens on others, as they have shown and are showing, and will continue to show. Still, there is no reason why others who are so minded should not share with them in this good work, and if any of our readers wish to contribute, they may address either the Editor of the Bombay Guardian or the Rev. Mr. Row, Falkland Road, Bombay.

—The International Series of Sunday School Lessons for 1879, arranged for use in India, has been prepared in Marathi by the Rev. S. R. Wells, who has had the same neatly printed in a four pp. tract, which he will supply to those who wish it, at one rupee two annas a hundred; this includes postage. Address Rev. S. R. Wells, Panchgunni.

—We have received a letter from the Rev. Wm. Taylor, dated Magnolia, Illinois, Oct. 17, in which he says: "I have just closed a campaign of 22 camp-meetings and 14 Conferences, preaching—for a large portion of the time—three times a day, and travelling at night, and so could not command time for correspondence. I have sent 15 grand missionary workers to South America. Two more are to sail the last of this month, four or five a month later, with more to follow. I have only struck the West Coast, and the Lord of the harvest wishes me to make a similar strike, in His might, on the East Coast. I will have to work here till spring to get funds requisite for my varied missionary needs, so that I cannot return to South America before April. I hope that a few months will suffice to put in our graders and track-layers who shall proceed and prepare the way of the Lord. I am most anxious to be with you at the front to help to lead our dear people into the Native lines and achieve the grand victories for Jesus awaiting us, and for which all our work in India is but preparatory; but the field is so immense that many men are needed and much grading and track-laying requisite."—He then mentions the approaching despatch of three men for India. He hopes to send a man to Rangoon shortly. He closes with these words: "Wherever we can get self-supporting resources we must put down a missionary, and when our long line of stations is ready for the Pentecostal push onwards, as in Africa when the missionaries enrolled 7000 converts among the Kaffirs in six months, so we shall see the glory of the Lord all along our line. The final triumph does not depend on numbers in our ranks, so much as on the purity and Christ-likeness of our people."

—We find in the last home papers copious accounts of the Conference on Missions held in Mildmay Park, London, October 21-25. It appears that the attendance at these meetings was not so numerous as had been expected. There was however a large gathering of missionaries, and of the representatives of Missionary bodies, English, Continental and American, and the attendance of the

general public, though not overflowing, was large. Among those who presided at the successive meetngs were Sir. Wm. Muir, Lord Cavan, Dr. Stewart of Livingstonia, Lord Powarth and Lord Kinnard. Dr. Moffat took part in the debate on Missions in Africa. Christianity in India was treated by Dr. Sherring of Benares. Dr. Murray Mitchell spoke on education in India in relation to the spread of Christianity.

—AFFGHANISTAN was once a cage for British troops and the difficulty was not how to get in but how to get out. Possibly the Amir fancies that he can obtain a greater advantage by leaving a few doors open for the English force to enter; at all events, there has been scarcely more than a show of resistance. The Khyber Pass has been completely penetrated by General Sir Sam Browne's division, and the other divisions are also rapidly penetrating the defiles to the interior. At the present moment the troops are probably close to Jellalabad. There does not appear to have been any lack of forethought and careful planning, and we see no reason to anticipate any disaster. If a country is to be invaded, it is certainly better to do it with such a force as will overawe the enemy and bring them to terms with as little bloodshed as possible, and such let us hope will be the issue of this expedition. Her Majesty speaks of what has been already accomplished as 'a brilliant success.'

THE following extracts are from a letter received from the Rev. C. P. Ward, addressed to the M. E. ministers and congregations of S. India:

Our dear friend Rev. William Taylor was waiting for us at the pier in New York which we reached June 20th, Thursday. We were welcomed to the hospitality of a wealthy Christian household. I went that evening with the brother, to lead his class (fellowship band) for, you know that genuine Methodists gravitate towards a fellowship band as naturally as a thirsty man does towards a fountain of pure and refreshing water. Two days were employed in giving attention to business items and to the society of Bro. Taylor, who was in the city for the purpose of sending several missionaries to South America, having the day before shipped 42 boxes of first class material for day and Sabbath schools, such as maps, globes and books. His book, "Our South American cousins"—was just coming from the press. All here recognise the guidance of divine providence, sending him along the west coast of South America, that land of semi-paganism, where in 70 days he secured pledges to the support of 20 preachers and teachers on good salaries and the payment of their travelling expenses thither.—On his return to the United States, God guided him to secure first class men and women from the ranks of the pastorate and from our educational institutions. The first 12 sailed on the 29th of June. The letters of some have already been published showing that even in South America they have received co-operation from so ne men who were converted in our places of wor.hip in India. So we learn that faithful work has far reaching influences and has for it a long and blessed history determined by the wisdom of God

I was surprised and pleased to see the record of the weighing scales two or three days ago; which showed that I have gained 15 pounds since I bade you goodbye. That is 11 per cent profit on the previous investment of avoirdupois.

The invitation to give missionary addresses in large Churches, in Camp meetings, in Sunday school assemblies, and before bodies of ministers, and in my old charges, have been so pressing and numerous that the result has been this, that, during the 3 months since our arrival I have travelled four thousand miles, and lectured sixty times on India. Often the audiences have numbered thousands and usually many hundreds. I have felt a joy in being your representative and have solicited ten thousand prayers on the behalf of your great work for God and have been trying to sow seed for future harvests, of love and thought and giving and going to missionary fields, and especially to South and North India. I have testified to the earnestness and consecration, to the progressiveness and stability, to the financial liberality and the vastness of opportunity which make your efforts in the territory of the South India Conference, preeminently attractive. I have found that preachers and people have rejoiced because of what God has done for you and is doing by you, and that with the special information received their joy has increased.

My wife went with me 1800 miles in journeys undertaken soon after our arrival, and gave seven addresses to large audiences concerning, "The women of India." These were accepted with a deep interest.

As to the religious state of this country, we find that in the midst of the vast masses of the representatives of all continents gathered here in this new world, the churches are very active, that the temperance advance is earnest, that 7,000,000 are in the Sunday schools. The progress of one denomination in this country, the Methodist Episcopal Church alone has been 1900 members weekly during the past year. The other branches of Methodism here are together about as strong. All the other churches are prospering. "A free church in a free state" this is the joy of this land. The preachers of the cross are not here appointed by earl Beaconsfield, or any other Jew or sinner. The anomaly of Nero assigning pastors to Paul's churches does not here prevail. I pray that this statement may soon be true with regard to India. Streams do not rise higher than their sources. A spiritual ministry is needed in order to secure a spiritual people.

"I have good news for you all. In response to an offer which I made in conference love feast to meet the expenses of a preacher if one would go to India, several able men have volunteered and two have been selected by Bishop Haven and transferred to the South India conference. They will (D.V.) soon be in India doing grand work for the cause of Christ. I shall seek to stir up many others to go to India, in due time, in addition to Bros. Gamble and Copeland.

Our address will be Walworth, state of New York, U. S. A.

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SATURDAY, NOVEMBER 30, 1878.

GOD'S CHOICE AND MAN'S.

WE believe that God has bestowed upon man not a 'delusive sense of liberty,' but a free will. In the exercise of this freedom, man chose to employ his powers in a way the very opposite to that which God had chosen for him. The choice of God is expressed in his commandments; and the violation of those commandments is of course the opposite of God's choice. But when God gave to man his freedom of will, He consented that man should be allowed to pursue to the bitter end the path that he had chosen. One great end he had in this, was that the excellency of his own choice might be shown through the sad contrast afforded by the results of man's choice. The world, as it is, is sin-governed; and the confusion, misery and all that the Bible calls *the curse* seen every where in this world, are the terrible fruits purchased by sin, *i. e.* by man's choice of the path of disobedience. We must confess that our patience is tried when we hear men speak as though God were responsible for the present condition of things in this world. God's choice is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. If man had consented to walk in harmony with God, Eden would have overspread the world, and the sun would have shone every where upon the garden of the Lord. But man insisted on having his own way, and using the immense powers bestowed upon him in carrying out his own wishes. God might have snatched away from man the powers thus prostituted, and cut short the dominion of sin. But in that case, we can conceive that the idea might arise in some minds, that if God had given man more time he would have found out the means of rectifying his mistakes, and gradually worked out something creditable. God saw that it was of the highest importance that sin should be allowed to go forward to its complete development, and a demonstration furnished to the universe of its real nature. He saw fit that there should be furnished once for all a complete refutation of the idea that sin, though a long and roundabout and painful way, is still a way that leads to righteousness. This has been a favourite theory of philosophers. Condorcet, towards the close of the last century, wrote a book to show that man was working out a glorious millennium for himself and creation. But all the facts of history go to prove the Bible statement that the spirit that rules among men is the God of this world, the prince of the power of the air, and the enemy of God and man. While it is true that God allows men to act according to their own unhallowed impulses, it is also true that God is present among men to assist all who become conscious of the burden of sin and desire to turn from it. He will have all men to be saved and to come unto the knowledge of the truth. God has a kingdom in this world; it has a hundred gates looking every way; whosoever will, may escape from the tyranny of sin. To say that God has a kingdom in this world, is to say that it is not he who is reigning in the world at large but another, even he who is designated 'the God of this world.' Address your neighbour on the right hand or your neighbour on the left, and ask him if he loves God with all his heart, soul, mind and strength, and his neighbour as himself, and he will laugh you to scorn. In God we live and move and have our being, in this sense, that without his permission we can do nothing; at any moment he may resume the powers bestowed by him. And furthermore he knows how to control and guide events so that there may be encouragement for those who wish to do well and reproofs for sinners. But evidently it is in the sight of God a matter of great importance that sin should be allowed to exhibit itself in its true colours and proportions, and that it may be made evident what sin, under the most favourable circumstances, will do for men. Hence, such expressions as *filling up iniquity, her iniquity is come to the full, that the righteous blood* shed from the foundation of the world *should come upon this generation etc.* There must be development, that the thing may be seen in its true character. A contemporary quotes from Dr. Whately the saying: Whatever happens must be according to the will of the Most High, since he does not interpose to prevent it. It is certainly not the will of God that men should steal and lie and murder and blaspheme for these are the things that his soul hateth. A father commands his son not to touch a sharp instrument; the child disobeys him; at length, instead of snatching the instrument away from him, he allows him to keep it on a certain occasion, and when the child has cut its finger, it then has proof of its own folly in having left unheeded the parental prohibition. It was not the father's will that the child should cut its finger, and that was the reason why he forbade the use of the knife; and it is not the will of God that men should sin; what makes it sin is that it is done in opposition to his will. When we pray, 'Thy kingdom come, we look forward to a time when the will of man shall be brought into harmony with that of God, and when all that takes place shall be the expression of his will. We have repeatedly in the Scriptures such exclamations as the following: "Oh that my people had hearkened unto me, and Israel had walked in my ways!" "Oh that thou hadst hearkened to my commandments! then had thy peace been as a river and thy righteousness as the waves of the sea." "O Jerusalem, Jerusalem! how often would I have gathered thee, and thou wouldst not."

INTERNATIONAL BIBLE STUDY.

December 8th, 1878.—*Luke* x. 30-37.

WHEN God gave the command to love our neighbour as ourselves, he gave no explanation of the word neighbour, and if there be a loving heart, there is no need of an explanation. Love is the only safe interpreter of God's commands. When a man is in difficulty he knows very well who his neighbours are; he looks for sympathy and help from those who have the opportunity of knowing about his need. When it is his own need he has no difficulty in ascertaining whose duty it is to relieve him; the passer-by is bound to help him. But when it is somebody else that is suffering, not a member of his family, or of his order, then it is very hard to perceive any obligation affecting him. Selfishness cannot perceive duty in the blaze of the noontide sun; while love will recognize it in the thick gloom of midnight. The one says,

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Who is my neighbour; the other, Who is *not* my neighbour? The road between Jericho and Jerusalem has always been a dangerous road to travel; at least when we were in Palestine, in our younger days, we found it necessary to engage a mounted escort, on leaving Jerusalem for Jericho. This poor man who had fallen among robbers and been stripped and wounded, eagerly waited for some traveller to come that way, and felt that his only hope of relief lay in that contingency. At length, after some hours had probably elapsed, and he had lost much blood, he becomes aware of an approaching footstep. He involuntarily thanks God at the prospect of relief. It is a priest who is passing by, a man of God, whose special duty it is to succour the needy and comfort those who are cast down; surely he will get some attention now. When the eye of the priest falls upon him, the thought arises, How dangerous is this road; there are robbers in the neighbourhood and it will be well for me to use all expedition to reach a place of safety, and preserve my valuable life. Then a Levite passes that way. Hope again springs up in the heart of the poor man. He surely will not harden his heart against me; he will staunch this wound of mine and will not let me bleed to death. But the Levite said to himself, God may have brought this chastisement upon this poor man for some good purpose; as for me, I have not the means of helping him, if I were disposed. And after all, I do not believe that he is so badly hurt as he would make believe. So they pass by, with Cain's reflection, Am I my brother's keeper? Ah! if there were love in your hearts, how quickly would you perceive the opportunity of helping the dying traveller. Even the dog that sees some one drowning, will plunge in to his rescue. But men employ their ingenuity in finding excuses for witholding help, and get to be wonderfully astute in this line. At length, another step is heard approaching. Hope has almost died out in the poor man's mind and when he sees that the approaching one is not a Jew, but a Samaritan, he loses hope altogether. But it so happens that there is love in this man's heart, and he no sooner perceives a case of need than he perceives an opportunity of affording some relief. Love secures for the sufferer the utmost attentions of this Samaritan. And thus we get our lesson. We are blind to duty, till we have love reigning instead of self, in our breast. And as religion treats of obligations, it is evident that the selfish man cannot understand true religion. He may write ever so many volumes on the subject, and overwhelm people with his learning but he is necessarily ignorant of the most vital truths. How long the Christian world remained ignorant of the duty of conveying the Gospel to the heathen! Happily, in the eighteenth century, English Christians got a baptism of love and then saw the opportunity of helping the nations that sat in darkness. The *Alpha* and *Omega* of religion is charity. He that loveth not, knoweth not God, and he that loveth not, knoweth not his neighbour.

FOOLS PHOTOGRAPHED FROM HEAVEN. XI.

As the partridge sitteth on eggs and hatcheth them not, so he that getteth riches and not by right, shall leave them in the midst of his days and at his end shall be a fool." Jer. xvii. 11.

Not by right are the emphatic words here. He whose grand aim is to obtain wealth for his own gratification, to increase his own pleasure and honour, he who is actuated by consideration for himself rather than for his neighbour, is one that getteth riches not by right. All is wrong in us so long as we are living for ourselves. Many a man is engaged in acquiring wealth who imagines that he is irreproachable because he does not practise what men call injustice. But when we bring matters to the test of God's word we find that the money-making which has regard simply to self-advantage, is wrong. His industry and sagacity will be rewarded, he will obtain that which he seeks; but he has no guarantee that he will continue to enjoy it, and when called away he leaves all his treasure behind him. The man who, when called away from this world, has to leave all his treasure behind him, is a fool. He goes into the other world with nothing to show for all his years and opportunities and powers and successes. He is a fool, because he has placed all his dependence upon something that he is obliged to leave in the midst of his days; at any moment, at the fiat of One whom he has not sought to please. He is a fool, because the favour of God is, in the nature of things, that only which may be properly called wealth. The favour of God is the favour of One on whom we are dependent for life and breath and all things. What is it to him to give us a mine richer than any in California, if that be his will? We are in God's world and it is very certain that eventually all things will find the places designated for them by God; and it is evident that there could be no greater mistake than to leave him out of our calculations and devote ourselves to the accumulation of that which at any moment he may take away from us. When a man intends to build for himself a goodly mansion, he takes care that his title to the land on which he builds is unexceptionable; otherwise, after having erected a magnificent edifice, it may turn out that it belongs to another. Such a man would be thought a great fool. An artist who is purposing to produce some beautiful image from a block of marble, will take care to make the block of marble his own before he bestows his pains upon it. There is nothing that seems to men more egregiously foolish than to see thought and time and toil bestowed up n a work when the fruit is to go to somebody else. They would say in such a case, "You simpleton, why could you not have employed a little of your thought upon the final result, and made arrangements to secure to yourself the fruit?" How much more must men appear fools in the sight of God and of all who look down from above! It is the blessing of God that maketh rich and addeth no sorrow, no self-reproach for a great mistake made. We fear that very much of that commerce in which this age makes its boast, is without the sanction of God, who is not even consulted with regard to the means of acquiring wealth, or with regard to the ends to which it is to be applied. You think it a great stroke of business when a large sum of money accrues to you. But your talents are from God; your time is from him; your opportunities are the gift of his providence; have you a right to use these without consulting Him? Is it not a fact that a merchant who should assemble his establishment each morning and ask the blessing of God upon his business, would be stigmatized as a crazy fanatic? Business men, as a rule, do not feel their dependence upon God for success; and when one of them obtains great wealth he is praised for his ability. There was a merchant in America who became the head of a very extensive and wealthy house, and then lost his reason, and nothing would convince him that he was not a poor man, and he actually applied to his own partners for the position of a porter, and they could not satisfy him till they gave it to him. Thenceforward, he punctually performed the duties of that humble office, and imagined that he was kept from want by his daily labour. God took away from him the mind with which he had accumulated his property, that it might be made evident that mental power is from God. Money has no value except as it is spent. Suppose that the gold in your coffers were turned to brass, and should continue so, until you opened the coffer and began to use it in some good way, when it should be reconverted to gold. You would be just as rich under those circumstances as you now are. Well, gold is worthless while unexpended and riches are not riches until they procure something. A miser, who imagines that the only wealth is that which is unexpended, and feels poorer at every pound that he has to lay out, is recognized as a fool. But he also is a fool, who does not know the use of money, and thinks the best outlay is that which has reference to his own present enjoyment; he is, in the sight of him who is above all competent to pronounce, a fool. The bird that sits upon her eggs, does so with considerable self-denial; she willingly foregoes the pleasures of liberty and of joyous flight beneath the canopy of heaven, with reference to an ultimate good; but some one claps his hands and she has to leave her nest, and her patience and self-denial go for nothing. Surely, the first thing for a business man to do is to have an understanding with God, and ascertain what will please him and consent to use all his gains in the way that God shall indicate, believing that God will see that he shall lack no good thing.

NOTICE.

FREE GENERAL ASSEMBLY'S INSTITUTION.

THE Rev. Buchanan Blake, B.D., will (D. V.) deliver a Lecture to Educated Natives, on Sabbath Evening (December 1st), at 8-15 P.M. Subject—"*The Great Physician.*" All cordially invited.

Epitome of News.

SATURDAY, NOVEMBER 23.

—*Times of India*; Lahore, 22: The attack on Ali Musjid, as arranged, has been carried out. Sir S. Browne, with two brigades attacked the front of the fort, taking possession without opposition of the Luargi heights, which command the fortress. General Macpherson's brigade struck off to the right, by an Afridi path, to Rhotas, to cut off the retreat of the enemy, should they evacuate Ali Musjid.

Later: Ali Musjid was abandoned by the enemy, under cover of the night, and occupied by our troops at daylight this morning. We secured their guns, tents, &c. Our loss is not serious.

—*Vanity Fair*, Nov. 2: "It has been ascertained that Don Alfonso is not the only monarch selected by the Internationalists for the assassin's work. King Humbert is also marked by them. The Italian Government is fully aware of this."

—*C. and M. Gazette*; Yarkand: "A message has been received by the Military Commandant of the troops in Kashgar from the Russian General in which he makes certain demands. He demands the property of the late Ameer, on the ground that it now naturally belongs to his son, and his son is a Russian subject! He also demands satisfaction for the massacre of the members of the Andijan tribe attached to the late Ameer, on the ground that though they had fled from Russian territory they were still members of their tribe who are Russian subjects. He also demands restitution of all their property, plundered by the troops. The reply sent to the Russian General was that the Commandant had no power to decide such matters and had sent it to the Civil Governor of Kashgar, who would send an answer indue time."

—Bellary: A most deliberate case of suicide occurred last week. A Sergeant of the 2nd Queen's shot himself. No reason whatever can be assigned for the deed. He went over to the Sergeants' Mess, called for his Mess bill and paid it, paid many outstanding debts he had, and then went into his room, the servant followed him to light the lamps, and he coolly told him it was too early for lights, to go outside again; just after a shot was heard, and going in, they found him dead.

MONDAY, NOVEMBER 25.

—*Times of India*: "Major H. H. Birch, of the 27th Punjaub Native Infantry, who fell before Ali Musjid on Thursday, must have been a thorough soldier, for he served as a volunteer throughout the defence of Lucknow, from July to November, 1857; with the Oudh Field Force during the occupation of the Alumbaugh position; and at the siege and capture of Lucknow in March, 1858, for which he received a medal and two clasps. Lieut. Fitzgerald, of the same Regt. was also killed.

—Same; London; The suicide of Major Bellamy of the 17th Regiment is attributed to distress of mind at having spent all his money in helping his relation, Mrs. Longworth Yelverton, in her lawsuits.

"The Afghans have already been taught to respect the irresistible power of England. Within a space of four-and-twenty hours from the time that Home Government wisely resolved to leave the conduct of affairs in the hands of the Government of India, their country was invaded in three distinct directions by three separate and well-equipped little armies. At every point they have been defeated or compelled to retire, and the whole border must now ring with the story of this terrible invasion."

—A full account of the capture of Ali Musjid appeared in the *Daily News* at 11 a.m. on Friday, some six hours before it was known in India.

—*N. Y. Herald*: "The alarm among the English gas companies and the panic in their stocks on account of Edison's last invention in electric lights, as narrated in yesterday's *Herald* cable despatches, are not without good cause. America's great inventor has in truth solved the problem which for years had puzzled the ablest electricians of the age. He has successfully divided the electric light, and made it for illuminating purposes as far superior to gas as gas is to the tallow candle of the past. His marvellous invention gives a mild, soft, yet brilliant light, pleasing to the eye, clear, steady, and without blemish, and at a cost less than one-third of that required for gas. Those who have seen the invention pronounce it wonderful. Already a company has been formed, composed of a number of wealthy capitalists, and Mr. Edison's lawyers are engaged in completing the final arrangements for the legal transfer. Before long, therefore, the work of introduction will begin. The patents for the United States have only just been granted, while those for the various countries of Europe have not yet been obtained. To-day the Professor's solicitors send by steamer the necessary documents to their London agents for procuring the British letters patent. The French and other patents will be applied for simultaneously with the English one. When word is cabled Mr. Edison that the patents have been granted, he will throw his invention open to the public gaze; but until then he declines to make known its details, his recent controversy with Professor Hughes over the alleged stealing of the microphone having made him cautious."

—The Viceroy's Proclamation to the people of Afghanistan, closes as follows: "It has been the wish of the British Government to find the best security for its Indian frontier in the friendship of a State, whose independence it seeks to confirm, and of a Prince whose throne it has helped to support. Animated by this wish, the British Government has made repeated efforts to establish with the Amir Sher Ali Khan those close and cordial relations which are necessary to the interests of the two neighouring countries. But its efforts, after being persistently repulsed, have now been met with open indignity and defiance.

"The Amir Sher Ali Khan, mistaking for weakness the long forbearance of the British Government, has thus deliberately incurred its just resentment. With the Sirdars and People of Affghanistan this Government has still no quarrel, and desires none. They are absolved from all responsibility for the recent acts of the Amir, and, as they have given no offence, so the British Government, wishing to respect their independence, will not willingly injure or interfere with them. Nor will the British Government tolerate interference on the part of any other Power in the internal affairs of Afghanistan."

Tuesday, November 26.

—*Times of India*: "Sir Sam Browne, with the concurrence of the Governor-General and the Commander-in Chief, has issued an order prohibiting all telegrams being sent by any one attached to the Peshawur Force; and, as a consequeuce, the Indian papers have received nothing more than the official accounts of the fighting in the Khyber and the capture of Ali Musjid."

"The head-quarters of the Bombay Volunteers have been established at the Old Sailors' Home on the Esplanade Cross Road. The building has been painted and repaired, and will answer its new purpose admirably."

Wednesday, November 27.

—A Brahmin, born in Monghyr, now 25 years of age, was baptized in Calcutta on the 17th inst. by the Rev. B. C. Chukrabutty. He was a soldier and received Chr. instruction from the Colonel, (Col. Thomas) and afterwards from the Rev. Mr. Evans.

—It is said that Sir Richard Temple has recommended to the Senate of the Bombay University the formation of a Faculty of Science with which, it appears, it is His Excellency's intention to connect the new Agricultural College he has in view.

—Evidence to show that Jankoo, the Hindoo girl, 13 years of age, found dead near Mahim, was killed by her husband. The murderer has not been found.

—It now appears that the 5,000 sovereigns lost on board of a P. and O. Str. in August of 1877, were taken by Elliston, cheif officer of the Str. *Avoca* and Wiberg the carpenter, the latter receiving 200 sovereigns. The latter has been arrested in Australia, and the 200 sovereigns found. Elliston is in England, and has just been arrested.

—*Times of India*; Lahore, 26: Dakha was occupied on the 23rd instant. The headmen of the Khyber Pass have come in and reported that the Amir has released Yakub Khan after hearing of the fall of Ali Musjid. It is unknown whether he heads the enemy's forces or comes to Peshawur. The prisoners were taken in a starved condition. The health of the troops is improving. Mahomed Shah Khan, the Chief of the Mohmands, has come in.

—It is said that the Rinderpest has appeared in Madras.

—Gujanund Vithal, the detective, so conspicuous in the Baroda trials, has himself been overtaken by that arch-detective, death.

Thursday, November 28.

—According to the Leeds Mercury, very encouraging progress is taking place in Madagascar, amounting in effect to a peaceful revolution. Among other acts, the Queen has appointed a new class of officials, who seem to be a kind of amalgamation of chief constable, school visitor, registrar and sanitary inspector. One or more of these officers will be placed in 156 towns and villages of Imerina, the central province, where the reforms are first to be attempted. On July 4th of the present year, those just appointed to the new offices were assembled in Antananarivo, and in the presence of a large number of people were formally instructed in their work. The instructions were preceded by a preamble, in which the Queen devoutly returns thanks to God for the introduction of the Gospel into her kingdom, and then sets forth her purpose in appointing the Sakaizam-Bohitra (friends of the towns). They are chosen, she says, "to take care of my kingdom, to encourage the people to learn wisdom, to cause the children to go to school, to induce the idle to work, to encourage the diligent, to make my people to dwell happily in the possessions they have, and to help the widows and orphans." Truly a noble project this of the far-off Island Queen.

—A correspondent has sent us the following notice: Mr. Hurishunker Moroba Patangay, late Subordinate Judge at Vingurla, died a few days ago of consumption in Bombay. This gentleman was born of poor but honest parents in Bombay in 1849. When a boy of 6 years, he was sent to an Anglo-Vernacular school where he showed some symptoms of talent, and learned Marathi well, within the course of five years. His father afterwards sent him to the General Assembly's Institution, where he studied English up to the Matriculation standard in about 5 years, and was in high favor with Mr. Forbes the then principal. As his circumstances were straitened he tried and succeeded in gatting an employment of Rs. 20 per mensem in the General Post office. When he found that clerkship would not lift him up from poverty, he pursued the study of Law and passed subordinate Judge's, District pleaders' and High Court pleaders' examinations within 3 years by keeping up every night till 12 o'clock. He practiced in Bombay with success, for some time, went to Bhewndi as Moonsiff, and then as Subordinate Judge to Vingurla. The disease from which he was suffering became more virulent and he was soon obliged to return to Bombay where he died in the 29th year of his age, deeply lamented by his friends,

—A School of Arts is to take the place of the School of Industry at Rajkote.

—*Bombay Gazette*; Peshawar, 27: The first three brigades of Sir Sam Browne's Division have reached Daka safely, meeting no further opposition. The fourth brigade garrisons Ali Musjid and Jamrud. Three hundred prisoners and over four hundred stands of arms, all Enfield rifles, reached this station on Monday. It is reported that the prisoners will be sent to work on the railway between Jhelum and Pindi. Our own sick from the front are arriving daily.

—Concerning some coins found in the Southern Marathi Country, the President of the Bombay Asiatic Society says, his enquiries had not been successful—in fact the only date he had received was from a learned Shastri who assigned them to 27 lacs of years ago!—the President hoped some of his colleagues would be able to find a later date than that.

—*Times of India*; Bhopal: "A new hospital built by the Begum has just been opened. The building contains six large rooms, the principal wards being 40 feet long and 22 feet high and 18 wide. The supervision of it falls to the Residency Surgeon, who declared when he went over it that it was the best hospital he had seen out of Calcutta."

—The *Dnyanodaya* gives an account of the baptism of a Brahmin youth at Dhoolia by the Rev. Mr. Macartney.

—*Overland Mail*, Nov. 8: Amongst the deaths recorded this week are:—Sir T. S. Dyer, Bart.; the Marchioness of Cholmondeley; Lady Williamson; Major-Gen. F. English, C.B., late Col. 53rd Regt.; Major-Gen, T; Knox, R.A.; Major-Gen. J. W. Mitchell, R.A.,; Lieut.-Col. Sir J. G. Suttie; Capt. F. T. Stock, Bombay Army; Mr. E. Holdsworth, late of Shanghai; Mr. A. R. Young, late Bengal C.S.; and Mr. S. Phelps.

M. Paul de Cassagnac, the Bonapartist deputy, has been unseated in the French Chamber.

Another Ministerial crisis has occurred in Greece.

The yellow fever in America continues to decline.

War preparations in Natal are being continued, and an outbreak by Cetewayo is expected.

This year's fall elections in the United States were held on Nov. 5. The returns that have as yet come to hand are decidedly unfavourable to the Democrats, who were demented enough to cast in their lot with the Greenbackers and Socialists. General Butler has been defeated as Governor for Massachussets by full a neck and shoulders, over 25,000 majority being given to his Republican opponent. From the accounts proceading from Republican sources it appears that in the new House of Representatives the Democrats will only command a majority of twelve, which does not enable them to effect the least change of any importance in the laws of the country.

The statement that Fraulein Margarette von Rothschild has expressed her intention to embrace Catholicism previous to her marriage with the Duc de Guiche is unfounded.

The Queen has oppointed the Rev. Sholto D. C. Douglas, vicar of All Saints, Derby, to the Crown Rectory of All Souls, Marylebone, vacant by the resignation of the Rev. J. W. Freshfield.

—In various quarters the titles given to our warships attract attention. The *Echo* has the following:—

"Two are on the stocks at Pembroke, to be christened the *Insolent* and the *Bouncer*. Now, the question may fairly be asked—is it the mission of the British Navy either to be insolent or to swagger? We have established our character for boasting, perhaps sufficiently, with our *Challenger, Conquest, Dreadnought, Impregnable, Implacable, Invincible, Resistance, Revenge, Terror, Thunderer, Undaunted, Valiant, Valorous*, and *Victory*. If it be required, beneath the figure-heads of the British Fleet, to prove that England has a policy, there are the *Vulture*, the *Cormorant*, and the *Wildfire* to attest it before gods and men. But our naval constructors have been leading up gradually to their climax—the *Bouncer* and the *Insolent* with the *Audacious, Basilisk, Jackal, Magpie, Midge, Pert, Porcupine, Rattlesnake, Rocket*, and *Spiteful*. There is a good deal of bluster, and, in fact, of 'bounce,' in the entire catalogue; but it was left for these latter days for a ship in the British Navy to be christened the *Insolent*. It will rank, however, with the *Decoy, Gadfly, Firebrand, Fidget, Scourge, Snake, Snap*, and *Hyæna*. The nomenclature of our Navy is a remarkable one indeed." The Christian adds:

"The ungodliness and anti-Christianity of war may rightly be inferred from the spirit manifested in such names as these."

Friday, November 29.

—The *Watchman (Am.)* touches upon the subject of "Sisters of Charity"—Protestant as well as Roman Catholic:

We have little doubt that for every Romish Sister of Charity in the plague-stricken cities, there have been twenty Baptist, and as many Methodist and Presbyterian. For every Romish Sister who has fallen in the discharge of her duty, there have been a hundred Protestants, who might have fled, but who remained for Christ's sake, or went into the fury of the pestilence from places of safety because they were moved by His spirit of love.

We neither wonder nor complain that the Sisters in uniform have received more attention from the Press, both secular and religious, than the far larger number who went in their ordinary clothing. It is the way in this world. That which catches the eye quickly is observed and understood at once, while the modesty which avoids display and singularity is longer in obtaining recognition and esteem. Such good ladies as went to the South in the robes of an Order are as delicate and retiring as any others; and we have seen them more than once shrink in pain from the conspicuity of their garb. But those who organized them and arranged them, understood very well the apparent temporal advantages of their singular dress, and counted upon it as a means of making known any holy work wrought by the wearer, though she might prefer to have it recorded in heaven alone. They understood thoroughly the ways of this world.

There is but one good argument in favor of a uniform for ladies who devote their lives to charitable toil. They are drawn much into the more criminal quarters of our cities, where vice and misery live together. In ordinary garments they might be met

with insult. But a special garb is a protection; it points them out as those whose errand the most degraded respect; and it enables them to go without fear where they would scarcely be safe did they not wear it. We are not sure that some special kind of dress might not be used with advantage by Protestant women who labor as district-visitors, tract-distributors, Bible-readers, and missionaries, in our large cities. But beyond this we would not go.

—Speaking of Ingersoll, the Infidel lecturer, the *N. Y. Evangelist* says: "This year he has ventured into a new field. The subject of his Winter lecture is Robert Burns, whom he eulogizes as a reformer second only to Luther, a democrat superior to Jefferson, and almost the only English poet since Shakespeare. Indeed Burns and Shakespeare in his view are the only poets worth mentioning that the English race has produced. He goes on to condemn the great poets of England and the world in the most sweeping and energetic way. "Milton," he says, "is called a great poet, but nobody ever read 'Paradise Lost' the second time. He uses splendid words and magnificent imagery to convey ideas that nobody cares anything about. He collected the militia of heaven; he put epaulettes on the shoulder of God, and described the devil as an artillery officer." Of course the audience laughed at this irreverent hit. Scott "never wrote a line of poetry in his life; he was a mere rhymester." "The only thing Dante ever did to deserve admiration, was to put a Pope in hell." And Petrarch was as hollow as he was polished, and as false as he was grammatical. These ideas are samples of his strictures; thay show what his judgments of things known and understood are worth."

—As Petermann, the eminent German geographer, puts it, Stanley's work was to unite the fragments of African exploration—the achievements of Livingstone, Burton, Speke, Du Chaillu, Baker, Cameron, of all the heroic men who had gone before him—into one consecutive whole, just as Bismarck united the fragments of the German people, lying about under various princes and dukes, into one grand and harmonious empire. Even as Bismarck had created imperial Germany, so Stanely created geographical Africa.

—*Times of India*: "The stern and rugged side of the Scotch character is never so well displayed as in times of panic or disaster, and the failure of the City of Glasgow Bank has brought the best qualities of the Scottish people into strong relief. But together with an unflinching commercial probity, ready to face ruin itself, together with an uncompromising demand that justice shall be meted out to the offenders, we now see the same wise but open hearted charity that has built and endowed schools and hospitals the whole world over. One telegram we publish to-day tells us that the shareholders have already enabled the liquidators to announce that a dividend will be declared shortly; and another telegram invites the Scotch residents in Bombay to join their countrymen at home in relieving those shareholders who will be absolutely ruined by this criminal disaster. The movement was inaugurated by the Lord Provosts of Edinburgh and Glasgow. In an hour or two £30,000 was subscribed in Edinburgh, while in Glrsgow even the firms who had been heavy losers have come generously forward. In two days £100,000 have been subscribed; and now all the Scotch towns are emulating each other in this charitable work, and the telegram informs us that up to date £250,000 has been collected. Half a million sterling, however, is required, just the sum that England sent to India in her extremity."

—Same; London telegram, 28: "A meeting of the creditors of Messrs. Smith, Fleming and Co. was held yesterday. The gross debts are estimated £2.900,000, of which £1,600,000 rank against the estate. It is expected that two shillings in the pound will be paid to the creditors after the liquidation is finished. The Bombay capital of the firm entirely disappeared in the year 1870, at which date it seems to have amounted to £400,000. The firm has twice offered to suspend payment since that date, but the City of Glasgow Bank compelled the members of it to continue business. The estate is now to be liquidated by the consent of the creditors. The *Times* maintains that whoever is answerable for this disgraceful state of affairs, the failure is the most shameful that has ever happened in our time."

—Lahore telegrams, 28: The Viceroy has received the following congratulatory message by telegraph from Her Majesty the Queen:—

"I have received with the greatest satisfaction the news conveyed in your telegram of the brilliant success of my brave troops, though with you I deplore the unavoidable loss of life. I am greatly gratified at the loyal and friendly conduct of the Native Princes on this important occasion."

His Highness the Maharaja Scindia hes expressed a strong personal wish, as a General in the British Army, to come to Lahore at the present time. His proposal will doubtless be accepted. His Highness the Maharaja of Kashmir, a General in the British Army, is about to visit the Viceroy at Lahore.

The sick and wounded Afghans taken in the Khyber operations have received medical treatment and been allowed to go home when able to do so, as also have 300 prisoners of war who where brought into Peshawur, consisting chiefly of Ghilzais of the class commonly found as labourers on our roads.

General Roberts found Muhammad Azim's fort in the Kurram Valley evacuated by the enemy, but one six-pounder gun, which they had abandoned, was captured. The enemy have fallen back behind the Peiwar.

—*Times of India*; Lahore: Pisheen has been taken by Colonel Moore, C. I. E., with the advance guard of cavalry.

A large quantity of grain and stores were taken, and also the Ameer's Mirmunshi. It is stated that the troops will move on towards Kandahar as soon as two months' supply of provision has reached Quetta.

Intelligence has been received of an irruption of Kurds, in considerable numbers, from Kurdistan into Mesopotamia, which is causing the Turkish authorities much anxiety.

—The Str. *Pekin*, with English Mails, left Aden for Bombay Thursday, 11 A.M.

—Deaths last week, 561.

—Mr. Edison is still adding to the list of his inventions. The latest are the voltameter, the mirror thermometer, a self-resonant tuning fork, and a device for laying in a supply of "daylight."

—Admiral Albuquerque, the new Governor-General of Portuguese India, arrived here in the mail steamer yesterday morning, from Brindisi.

—*Record*: The following Memorial of the General Committee of the National Club has been presented to the Right Hon. Viscount Cranbrook, Her Majesty's Secretary of State for India:—

"The Memorial of the General Committee of the National Club showeth—

"That your Memorialists have been informed, with great pain, that his Excellency Sir Richard Temple, and others occupying high official trust under Her Majesty, attended a recent festival to an Indian idol called Gunputti at the residence of Mr. Balivantro Vinayak Shastri Patrivardhan, and that at the said meeting, in the presence of his Excellency and others, recitations were made in honour of Gunputti, and that the image received the adoration of native worshippers. That your Memorialists have been informed that many of the natives of India deplore the maintenance of these superstitious and degrading rites, and ardently long for the time when their country will be free from the worship of such idols. That the presence of the representatives of Her Majesty at such celebrations does much to maintain the continuance of these idolatrous ceremonies, and is fitted to draw down upon our nation as a Christian kingdom the judgments of Almighty God and to arrest the spread of the principles of Christianity, which alone can bring about true civilization, and happiness to the people.

"Your Memorialists therefore express the earnest hope that your Lordship will be pleased to inquire into the facts of the case, and to take such steps as will prevent a repetition of the Official acts referred to.

"On behalf of the General Committee of the National Club.

WM. MACDONALD MACDONALD, Chairman.
HEBBERT MEYER, Secretary.

—Details of our loss in the advance on Ali Musjid —2 European officers, two European soldiers, 10 Native men, killed: 11 Europeans and 28 Natives wounded.

Miscellany.

—Rev. W. H. M. H. Aitken, in a recent sermon:

Some little time ago I had a conversation, after one of my services, with a minister of the Gospel in the north of England, who said to me, "I want to tell you about my son, who is just going to offer himself for the Christian ministry. He had a remarkable conversion, and I should like to tell you about it. Some two years ago my dear wife died, and as she was dying she called her children around her. As they approached her bed, one by one, she stretched out her hand and took theirs in hers, and very solemnly, for she was on the brink of eternity, she said to them, 'I charge you before God, meet me at God's right hand.' When it came to the turn of my eldest son, I saw that she was greatly moved; for up to that time he had shown no disposition to give up his heart to God. She grasped his hand in hers, and said, with tears in her eyes, 'My boy, ere I die, I want you to make me a promise. I want you solemnly to promise me that you will seek for the salvation of your soul.' He hesitated, and stood silent for a few moments, hanging down his head. When he lifted up his eyes, he met his mother's gaze. That deep, tender, earnest gaze seemed to plead with his inmost heart. 'I charge you,' she said, meet me at God's right hand. 'Mother,' he said, 'I will; I will.' Her face brightened up; a heavenly smile stole over her features; she lifted up her hands, and said, 'Thank God, I am ready to go now!' Well, she died. My son remembered his promise. He began to read his Bible, and to pray, and the Lord was pleased to send him a very deep conviction of sin. He became intensely wretched. Weeks passed away. Still he could get no comfort. Weeks became months. He could not shake the subject from his mind. The weight of his sin was continually resting upon his soul, and seemed almost to drive him wild, till on one occation he found himself in such a state of frenzied agony, that he felt, 'I really can stand this no longer; and suddenly grasping his hat, he dashed out, with a determination to drown his sorrows in drink at the nearest gin-house. Down the street he went, and up to the door of the public-house. Just as he stood at the door, and was stretching out his hand to open it, is seemed to him as though his mother stood before him. There was the same look upon her countenance that it wore when she took leave of him on her dying bed, and he seemed to see those tears glistening in her eyes. It was no vision, but the thing was so powerfully brought before his imagination, that it was like a vision, and he seemed to hear her saying, 'My son, your promise!' 'I turned,' he said, 'and fled from the public-house as though I were pursued. I dashed into my own room. "Great God," I cried, "Thou hast saved me from the depths of hell!" There and then I cast myself in utter weariness, and helplessness, and self-despair at Jesus' feet; and there and then the pardoning love of Christ reached my heart.'"

Selections.

THE CHRISTIAN'S WEALTH.

FROM A SERMON BY REV. DR. FOSS, PRESIDENT OF WESLEYAN UNIVERSITY.

Now, dear friends, it only remains that I attempt briefly to draw out the force of the great argument which the Apostle finds in this state of facts. Hear it again. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things." Now, see the force of the argument, as it must bear upon God the Father. I cannot explain it: it explains itself. I can only reiterate and illustrate it. I cannot add to the force of it. It comes with all the force of Divine logic. And yet see how it must bear upon God the Father.

HEAR WHAT IT IS

the Apostle demands. Not "how can God bestow any bounty on this wicked world?" Not "how can He strow flowers in this island of exile?"—"how can he clothe it with beauty?"—"how can He intone it with beauty?"—"how can He intone its voices, and make them full of music?"—not "how can He distribute the gifts of His providence in this sin-ridden world?"—not "how can He give sinners the spirit of repentance?"—"how can He lead men to His own fold?"—how can He pardon sin?"—"how can He give the witness of the Spirit to the humble and believing child who comes back to his Father's house?"—not "how can he give holiness and its increase until the follower becomes like Christ?"—not "how can He give admission into heaven to the penitent and believing soul who, denying all self-righteousness, clings to Jesus?"—not how can any single gift of Jehovah's infinite love be bestowed? That is not the question. "How shall He not with Him also freely give us *all things*?" Not how can He give anything? but

HOW CAN HE DENY ANYTHING?

By what argument could He be moved to refuse any request that we may bring to Him—by what consideration could He be led to withdraw the bestowment of the largest benefits? We are not to look upon the difference between His nature and our nature, His holiness and our sinfulness; but the question simply is, how can He refuse me the greatest gifts of heaven, since He has given to me Him who was its life? This reasoner—this mighty man of argument, who in this very epistle to the Romans has forged links of argument which no philosopher can break—this logician of the apostles, over the whole field, and inquiring in every corner of the universe for any vestige of a reason, demands: "How shall he not with Jesus freely give us all things?" The obstacles to his bestowment are all gone. He has given us the key to heaven's infinite treasure. That man of God, John Summerfield, in preaching once on this same text, used this very simple and homely, and yet very pleasant illustration: he said, "If you go to a mercer and buy a roll of silk, and pay the price, you never ask kim what you are to give for

"THE WRAPPING-PAPER AND THE TWINE,"

And so, said Summerfield, "all the blessings of God's providence—all the joys of this world—all the varied, measureless satisfaction of the present needs of the people of God are only the wrapping of the infinite gift of His love in His Son Jesus Christ." And having given Him, the unspeakable, almost all-including gift, how shall He not with Him also freely give us all things? I speak to merchants to-day, I suppose. I speak to men who are accustomed to calculations of economy, and of the right and rewarding use of earthly substance, and they will understand me when I demand: "Since God has invested heaven's richest fund in the work of saving men, how shall He stop, and not add the bestowment of everything which shall make this investment productive?—since, in order to redeem us He has given the blood of His only Son, how shall He not add to that every other gift of providence to make redemption salvation." Here is a monarch who has a magnificent palace by the sea; and one day, sitting on its balcony, looking over the foam-covered waves that have succeeded a night of awful storm, he scans the horizon in search of some vessel of the royal navy in distress—and presently

HE SEES A VESSEL

bearing his flag labouring heavily in the great billows and driving sparless toward the desolate coast. On she comes; and presently, meeting the roaring breakers, strikes. And above all the wail of the storm, he hears the cry of a thousand men. He sends out a life-boat, commanded by his own son—an officer of the royal navy. "Pull away!" "Father! let us come back! Let us come back; we shall all die!" "On, on to the rescue!" And on they go. They reach the wreck. They bring away a hundred men; and then they bring away another hundred, until the whole thousand are laid there safe and sound, though half-starved and ragged, on the king's land. Now here is a question. After he has risked the life of his son—the heir to the throne—to save those people from a watery death, will he see them perish for lack of clothing, or lack of food? Oh, no! He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely—delightfully—with Divine munificence—also give us all things.

Then see how this line of argument must bear upon God the Son. Oh, how He loved us! The record stands, that "having loved His own, which were in the world, He loved them unto the end." And it has always seemed to me as though His love was

LIKE A RISING TIDE.

which, as He drew near to the dark Gethsemane, rose and rose until it wrapped the world around with a deluge of passion. "He loved them unto the end." And see how this love manifests itself. He gives His disciples, just before He dies, that wonderful valedictory address, in which, through three whole chapters, with divine condensation and brevity, He pours forth His heart of hearts, for the everlasting consolation of the church, beginning: "Let not your heart be troubled." He was just about to die. There was every reason why their hearts should be troubled. They were troubled. They heard Him, with bursting tears and sobs, and could not answer a word. "Let not your heart be troubled," He says; "ye believe in God, believe also in Me. I go, but I will come again, and receive you unto Myself, that where I am, there ye may be also." And so He goes on. Now as I have read that valedictory address, I have sometimes said, after reading fifteen or twenty verses: "Now let the Saviour depart. We have reached the climax of promises and blessings, for I hear Him say, 'Hitherto ye have asked nothing in My name:

ASK AND YE SHALL RECEIVE,

that your joy may be full.'" And as I have read to that point, I have said, closing my eyes—"Let the Saviour go. He says it is expedient that He should go. I have in my hand the key of all treasures: 'Whatsoever ye shall ask the Father in My name, He will give it you.' Why, I can unlock heaven with that! Let Him go." But He seems to reason with Himself in this wise: "I have promised them that they shall have what they ask, but they do not know how to pray; and their hearts are not open to the full blessing; and so I will pray." And so after this wonderful address in the 14th, 15th and 16th chapters of John, we come to this 17th chapter, where Jesus makes a long prayer for His disciples. Not for the world at large, for he says: "I pray not for the world but for them which Thou hast given me." And not for those disciples alone; He prays for us, for He says: "Neither pray I for these alone, but for them also that shall believe on Me through their word." That is you and I, brother. That is the whole struggling Christian brotherhood in all time. And what is it He asks? He says: "Father, while I was in the world I kept those whom Thou hast given Me; but now I come to Thee; keep through Thine own name those whom Thou hast given Me." Well, now; let Him depart. Let His prayer—His sure-to-be-answered prayer—suffice for us. Let Him now depart. But no—"I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." And now let Him depart. But no; He goes on and says: "Father, sanctify them through Thy truth; Thy word is truth." And still He goes on and says: "Father make them all one, that the world may know that Thou hast sent Me." Now then let Him depart, for this prayer

CONTEMPLATES A MIGHTY CHANGE

and a converted world. But no: He is not ready to go yet. He makes one more supplication. He says: "Father, I will that they also, whom Thou hast given Me, be with Me where I am: that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world." His prayer is for His exalted, glorified church, that they may share with Him the everlasting bliss of heaven. And now, dear friends, when you see what the Saviour's heart of hearts is; and when you hear that last prayer—not the sob of a suppliant, but the acclaim of a conqueror—when you hear Him in His almightiness saying, "I will," and know that the heart of the eternal Father responds, "Son, I will"—this is thy guerdon; this is the reward of thy suffering and thy pain. When you know that God the eternal Father, and God the eternal Son, unite in saying, "I will that these behold the glory of God, and share it forever and ever," and then come back to the text and see what it means: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things," how do we not see more clearly the force and significance of those words?" I cannot tell you what the "all things" are. I should want eternity for that. When you go home and have an hour of leisure, just go somewhere alone if you can, and take this chapter of Romans and read it, and see how

THIS DIAMOND OF SCRIPTURE

which constitutes the text stands out in the midst of a multitude of other gems—how it is like a lofty mountain summit that towers over range after range of other promises, and shines in everlasting sunlight. For as the mountains stand round about Jerusalem, so do mountains of promise stand round about this wonderful text. See what precious assurances there are for God's believing people in this 8th chapter of Romans: "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." And so on St. Paul goes on, glowing and brightening as he writes. I hear him cry: "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God." Think of that! The son of a king, and about to come into possession of a kingdom with him shortly. Then, a little later—"We know that all things work together for good to them that love God." By becoming a real disciple, all things are made my ministers: nothing can hurt me. And then presently I read yet again about the pardon of sin and the multiplication of that pardon, and soon after about our maintenance in the love of God. Oh, it seems to me as though this is the

GRANDEST PART OF ALL THE BIBLE,

though I confess I have once in a while the same impression about the 23d Psalm and the 43d chapter of Isaiah and about various other parts of Scripture—"What shall we then say to these things?" Something must be said. It is wonderful. It bears on the love of God toward a guilty world. It demands some response. "What shall we then say to these things?" This is what he says: "If God be for us, who can be against us?" Where is there an enemy? Where is there an exile? This is the voice of God calling for you. "He that spared not His own Son"—and then comes the text. And then Paul says: "It is God that justifieth, who is he that condemneth? It is Christ that died." He doesn't stop there. He knows he must march on from the vacated tomb of Joseph of Arimathea to the heavenly throne to carry out his argument. "Christ is risen again, and is even on the right hand of God, making intercession for us." And then, having seen Christ lifted up into heaven, and occupying His glorious place at the right hand of God the Father, making His ever-prevailing intercession, he says: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine"—he seemed to have plenty of things to try him didn't he?—"or nakedness, or peril, or sword? As it is written, 'For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter."

SHALL ANY OF THESE THINGS

separate us from the love of Christ? "Nay, in all these things"—not after them—"*in* all these things we are"—patient? That would be a great thing to say. Or submissive? That would be a great thing to say. Joyful? That would be a greater thing to say. No, no! "Nay, in all these things we are more than conquerors, through Him that loved us. For I am persuaded that neither death nor life"—which is a harder thing than death even—"neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is Christ Jesus our Lord."

Oh, think of the blessed union to which Jesus invites us! That is the only remaining one of these "all things" on which I shall say a word this-morning. It has often been the marvel of all marvels to me that Jesus should invite us to union with Himself here and now. Why did not the eternal Father, when Jesus Christ had poured out the blood of atonement, and so had made our salvation possible, release His suffering Son to that upper glory which He had so richly won, and not expect Him to take any more interest in human affairs, letting the Holy Spirit alone work out our salvation. But

JESUS' HEART COULD NOT ENDURE THAT.

And so we find this strange state of things—that while in the church there are so many whom we can hardly bear, while there are so many good people whom we would not like to live with, and could not get along with very happily if we were dwelling under the same roof with them; they are so awkward and unlovely, or else we are—it doesn't matter which—while there are so many Christian people we could not get along with, the Lord Jesus Christ gets along with the whole of them. And not only so. He insists on knocking at the door of the vilest heart, and if it be open He will come in and blow out the dust by the breath of His Spirit, and clear away the cobwebs of sin, and clear away all the incrustations of malice, and clear away all that is wrong, and will stay inside to do it. Who is there among us that would like to try such a work as that? The office-bearers of the church would not like to undertake it. It would break their hearts at the door if they were to try to get into the human soul. They could not do it. There was a man once about to make a marriage engagement, and he was arguing the case with his father, who opposed it stoutly: and at last, as though to answer all questions, he said: "Why, father, she is a Christian." "Well," the father said, "my son, that may be; but the Spirit of God can live where you and I can't." How often I have thought of that, and have thought of

THAT INCOMPARABLE LOVE—

that Divine tenderness, which fills the heart of Jesus Christ, and makes Him unwilling to be absent from any of our hearts. He wants to come into us and abide in us, and informs us with the glories of His grace, until at last, having conquered our sin, and taken out the last spot and wrinkle, He takes us to heaven and presents us before the Father without blemish, with exceeding joy.

THE DOOR OF FAITH.

BY PRES. J. R. JAQUES, PH.D., D.D.

THE adorable Savior declared in His first sermon that He came "to preach deliverance to the captives," This is the Gospel: DELIVERANCE TO THE CAPTIVES. There are captives in Zion. Some of them groan for deliverance. To such persons, the words of the Redeemer are heavenly music. The Lord Jesus comes to preach deliverance to the captives. But He provides deliverance in His own way; it is through the "Door of Faith." This door is mentioned in Acts, 14: 27, as a door God "opened to the Gentiles." But the door never opens till the conditions are met. Many try to escape from their captivity through other doors; but there is only one door. In seeking sanctification—which is deliverance from captivity in the largest sense—most people try every other door before they try the door of faith.

1. They try the door of good works, but this leads not into liberty but to other doors, which weary the soul and disappoint the hoping heart.

2. Or, they try the door of penance. Here they find a passage full of the emblems and implements of penance, much of sackcloth and ashes, and fasting and pain, but no liberty of soul!

3. Or, they try the door of good resolutions. Here they find a steep inclined plane up which they wearily climb, to find themselves sliding back to the starting place. They find no liberty here.

4. Or, they try the door of culture, and enter a place full of apparatus for training the mind, but no liberty for the soul.

5. Or, they try the door of Fate and wait for it to open. They wait long and wearily. Liberty never comes through the door of Fate. They who wait for Fate are not wise, for what seems a door, on closer inspection, is found to be but the semblance of a door, painted by the imagination.

Men generally try nearly all these doors, or other fancied means of escape, before they try in earnest the "Door of Faith." It is wonderful to see how seeking souls miss their only avenue of escape, and go about to find their own way out. But if sincere, earnest, and divinely enlightened, they will at last find the "Door of Faith." They try to escape through this door, but in most cases they find it barred and bolted, and many stop at this point, saying: "I cannot escape—the door is barred and bolted. I cannot believe. Others may believe and reach the light of liberty, but I cannot believe. The 'Door of Faith' will not open for me!"

These are the gloomy confessions of multitudes who seem to desire to be free. Let such listen to a few honest, earnest words, and pray for the light and help of the adorable Holy Spirit. If we cannot believe, the fault is not with God. He commands us to believe and upbraids us because of our unbelief. He, then, does not, cannot hinder us from believing. Whence, then, the bars and bolts on the "Door of Faith?"

They are put there by ourselves; with divine help they must be removed.

I. The bar of ignorance holds the "Door of Faith."

"Faith cometh by hearing and hearing by the Word of God." The Word of God must be read till we know this Door of Faith. Faith comes as the result of some knowledge of the way of salvation.

Some well meaning people, amid the blaze of Gospel light, do not see the simple way of Faith. It is hidden amid a mass of ritualism, philosophy, rhetoric and error. There are pulpits that preach sanctification by good works, or culture, or penance, or death. Many of the people are not clear in their view of the Door of Faith. No wonder; for the Apostle asks, "How can they believe except they hear?" The barrier of ignorance keeps many souls in captivity all their days. There need not be much knowledge, but there must be a clear view of three things:—Sin, the Savior, and the way of Faith.

II. Inordinate curiosity is a bar on the Door of Faith.

There is a point where our knowledge fails and faith must come to our help. Nor is this a sacrifice of reason, which is supreme in its own realm. In all the common affairs of life our knowledge must be supplemented by our faith. If we are determind to understand all about the philosophy of faith before we escape by the Door of Faith, we shall never escape, never! There is a mystery in faith that can never be understood till it is experienced. With many the bar of unhallowed curiosity holds the Door of Faith.

III. The bar of pride obstructs the Door of Faith.

Pride is a barrier to saving faith. Cherished pride is a bar on the Door of Faith. This great truth is announced by our Lord in the words of vast depth and meaning: "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only?" This bar of pride must be removed before the Door of Faith will open and let the soul into liberty. In a scriptural sense this is our work. "Humble yourselves under the mighty hand of God."

IV. The last bar on the Door of Faith is lingering impenitence.

Repentance is willingness to reject all sin and accept all duty. Repentance, as an act of the minds must precede justification or regeneration. Repentance as an attitude of mind, is a condition of perpetual justification and sanctification. The slightest impenitence—that is, unwillingness to do duty—bar the door of the faith that brings sanctification. The scriptural orders is first to repent and then to believe. Another side of this same truth is presented in the deep, divine words,—"If any man will do (wills to do) the will of God, be shall know of the doctrine." The least unwillingness to do duty—that is essentially, impenitence—forever bars and bolts the Door of Faith.

V. The last barrier is the Door itself.

In almost all cases where the submissive soul has removed all the bars, the door itself is no barrier. When all the four bars are resolutely removed,—that is, willful ignorance, inordinate curiosity, sinful pride, and cherished impenitence,—earnest souls are almost sure to be ushered into the light of liberty. They cease struggling to believe in Christ; they cease "trying to believe." It is easy to believe. It is almost instinctive to believe, now that the soul has met the conditions of faith.

But some sincere souls stop at this point for lack of courage to press through the Door of Faith. They stand and wait for the door to open of itself. But it opens not, and they grow weary in waiting. Not while we passively wait, but while we move forward, God opens the Door of Faith to seeking souls.

Press forward, my brother or sister, expect the door to open. Move forward! God will open the way. Peter and the angel "came unto the iron gate, * * which opened to them of its own accord." Put faith into an act. "Knock and it shall be opened." Amen! First remove all—all the bars, then, with holy boldness, hold God responsible to open the way before you. Amen! He assumes that responsibility. "To him that knocketh, IT SHALL BE OPENED!" Amen! "Only believe," and thou shalt see the glory of God!—*Guide to Holiness.*

A TALK ON CONSECRATION.

I WISH so to speak, that old original self shall gain no advantage from my talk.

Though small and feeble, I might have amounted to something in God's hands for the good of the world, if I had consented from the first to have gone into God's hands without reserve. If I had with a godly sincerity taken the word and Spirit for my rule of being and doing, instead of looking to the popular sentiment of the Church in so many matters. If in my faith I had held the Lord responsible, not only for the results, but also for my reputation and good appointments, as He has promised, how much of anxiety, disgust, and disappointment would have been saved to this poor mortal; and these are the least of the bad effects of trying to improve the Lord's plan.

But no: in common with some others, (not to say many), for years, I lived and acted as though it were not safe for one who thought much of himself—of his good sense and refined taste, to come under the *full* control of the Infinite One—that the Lord was so reckless of human greatness and human wisdom, that one's reputation would not be safe, at least *for the first families*, in such hands.

So, to be safe and sure, I kept a close lookout on the probable course or plan of my religious duties, (for it was my purpose to obey the Lord,) but when I found the word and the Spirit required me, to act in a way that seemed rather spendthrift of one's reputation for good sense and intelligent religion, as the spectators call it, I would just put in a proviso or modification of the plan. So after adjusting my course so as to guard personal rights, I cried to the Lord to come over into my plans and help me do my duty. So for years I prayed and prayed, and teased, and looked and longed for the Spirit to come over and make me efficient in my work.

Now this was not hypocritical in me, neither was it imputed so wicked as it now appears.

The fact is, I was fooled—was self deceived; yes, friends, the world and self have played some shrewd games on me; by the grace of God I hope they are played out.

Probably my sins in the matter may be traced to a want of faith in God's remedy for the cure of the world. Then as a fruit of this unbelief, feeling and acting on the supposition that at least some of the views of religion setforth in the Bible are too old-fashioned for this state of society. So you see I had the work on hand of educating the All-Wise in modern views of religion.

When simplified, the sin consists in being in bondage to the friendship of the world, which is enmity against God; fix it up as we may, with education, morals, baptism, beads, feathers and Grecian bends, still it will be enmity against God, and that minister who dares be true to God will stir it up; so count your cost, ye holy ambassadors!

My hearers are ready to enquire, how did you change your position in these matters? I just packed up my effects and went over to the Lord's side, and whatever refused to go, or went muttering, I left behind, with a vow never to look or long after it again. To tell the truth about it, I went rather empty-handed, leaving a deal of lumber behind. All this I counted loss for Christ.

You say, how do you view your duty now! As a theory or system, I look upon Christianity as none of my concern. I never invented it—am not responsible for its origin or fashion. Evidently it is a root out of dry ground—no beauty in it that an outsider should desire it. It is a stone of great stumbling, except to obedience, but that is nothing to me. But what I am ever ashamed of now is, that I was ever ashamed of Christ, either dead or alive—either in the mock robes, on the cross, or on the mount of transfiguration—that my foolish heart ever felt obligated to so fix up and dress up the uncomeliness of God's salvation, that a sinful soul should call it beautiful. I say it plainly, friends, this looks bad to me now; it is atheism, not by design, but it is a necessity of unbelief. Unbelief brings us so into bondage to the tastes and opinions of men, that we dare not tell the whole truth in the spirit of truth.

To consecrate property, time, and talents to the cause, is a small thing, when compared to giving up our own way of doing it. We may go through quite a catalogue of articles without touching the *dear* things of our life. With one proviso, refined depravity can flourish around God's altar as well as anywhere. Yes, man-show has even been seen to loom high over the cross, with Jesus dying far below the human dignitary. We might speak of giving up reputation, preference, or self-pleasure—preconceived notions of the manner of doing duty, of the manner of the working of the Holy Ghost, etc. But the abandonment of *I myself* over to God, without one proviso, takes all the catalogues with it. This is the casting the strong man out of the house, when his goods follow as a necessity.

As a brother remarked, I am anti-rum, anti-Mason, anti-slavery, and anti-tobacco—still my mind is dark. Brother, stamp your feet hard and say anti-self, and the stronghold of depravity shall give way.

Oh, yes, consecration or sanctification would be quite popular, since it so augments our moral power and religious gifts, lifting us out of little servile self into holy daring, if the Lord would only allow us to pass over disagreables, taking us through on a magnificent plan, so that the world should say of us, there goes an intelligent and reasonable Christian. No doubt he is holy, but too much of a gentleman to say much about it. He is none of your fanatical, vulgar, sort of men, who preach about theatres, dancing, jewelry and feathers, freemasonary and tobacco, and all that sort of stuff. He preaches up the virtues of religion, without intruding himself into the personal rights of others. Then he talks so beautiful about heaven, and that our friends are waiting for us. Oh, he is such a beautiful man; we must all go to hear him next Sunday night, for the fashionable class attend his Church. It is agreable, no doubt, to all, to be thus esteemed; that is, if our sense of responsibility is not against the pleasure.

But who am I, or my father's house, that the list of hard names with which the saints of all ages have been branded, should end with me, and just here with my beautiful self should the greetings of the market begin?

Did the vow of my consecration stipulate for perfection in intellect and judgment?

Was this the proviso in offering myself to God, that He should carry me clear of inconsistencies, disadvantages, and unloveliness in the estimation of a vain world?

What is my importance, that I should claim a favoritism with God, above Christ or Paul, with all the martyred hosts of the glorified?

No! No! Put me among those whose holiness was so positive as to excite the hate of badness. Put me into the way the holy prophets went, though marked with scandals and blood.

Yes, I covet brotherhood with the old sheepskin wearers, who, from the scorn of men and the dens of earth, went up into the heaven of "Come, ye blessed of my Father."—*Pomeroy.*

FULNESS OF THE BLESSING OF THE GOSPEL.

BY DONALD FRASER, D.D.

"THE DAY OF SMALL THINGS."

WE have got into a way of talking about "the day of small things." It is all very well to encourage weary workers, but do not sluggish workers frequently shelter themselves behind this text? Small *beginnings* we must have, but then the work must grow. It was all very well in the rebuilding of Jerusalem, and the day of small things was not to be despised; but it soon became the day of great things. The Christian Church had small beginnings, but how speedily it became a great work! Let us, then, not be satisfied with small things. Our God is a great God; let us look for great things from Him. He fills the great nature with the fulness of life, and power, and beauty—why should we not ask Him for the fulness of the blessing of Christ?

It is this half-heartedness with which the service of the Gospel is rendered, that makes Christian life seem so very much lower than our sermons describe and our prayers ask for. We pray for high spiritual life—there are, of course, bright exceptions—but take collective Christianity, and where do you find the fulness of life which you might expect?

FULNESS OF LIFE.

You sometimes meet a man, and you see at once that he is full of natural life and vigour. You see

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the difference between him and another man who is weak and poorly. So, in natural life, you know a man to be full of life by his appearance, his strong pulse, his bright eye, his firm grasp, his alert walk—all tell of the full spring of life within. Now, then, as to the Church. Do we see a fulness of spiritual life? Do we find the strong pulse, the steady pulse? Is it not the fact, that with many the spiritual pulse is quick and high to-day, and down low to-morrow? The bright eye of hope, that is a grand thing. A ready hand—for lifting and helping people who stumble, lifting them up, and holding them up till they find their feet. The alert step—"ready to every good work." These things are signs of the fulness of spiritual life; are they found so frequently as we could wish?

CURIOUS PHASE OF INFIDELITY.

To-day there is a very curious kind of infidelity spring up, and fear we are somewhat to blame for it. It is, I mean, as to the power of the Gospel. Men write about it, and patronize it. They say, "it is a very good thing, hut it has had its day." Christianity is now courteously treated, but is looked upon by some as nearly past. "It was, no doubt, a great improvement on what went before it. It had good impulses, it succeeded; it did for its time: it has helped the hnman race on its way; but now it has exhausted its energy!" (I am not saying what I believe, but what some people say.) "Christianity will do a while yet for the unthinking masses, but it will not do for the higher class of men—'thinkers.'" They have got above Christianity, and humanity must, of course, do without it. Conscience, which is still allowed, and reason, which is permitted, are to rule. Well, conscience and reason have had their chance for these six thousand years, and they have not made a great thing of it in the past, though now it appears they are to lord it over all.

I have but indicated the line which some men take. I do not myseif care very much for that kind of talk; if you only put a pin into it, in the right place, it will all go out; for it is simply wind. Christianity to-day has as real a power over all classes of men as ever it had; and those who receive it, find in it a blessing which scince and culture without Christianity have never been able to convey.

(To be Continued).

TELEGRAPHIC NEWS.

London, November 22nd: The Halifax fishery award, which was ordered by President Hayes to be paid on the 23rd instant, but over which considerable correspondence has passed between Lord Salisbury and the American Secretary of State (Mr. Ewart), has been paid by the American Government under protest.

23rd: It is announced that Parliament is to assemble for an extraordinary session on December the 5th.—An article in the *Times*, on the proclamation issued by the Viceroy to the Ameer, sirdars and people of Afghanistan, warmly approves of the declaration therein contained with reference to Afghan independence.—Mr. Gladstone has pulished a letter, in which he accuses the Government of having broken down and trodden under foot the Act of 1858.

Vienna, 23rd: The Chancellor of the Austro-Hungarian Empire, in replying to an interpellation of the Russian Government, distinctly disavowed the declaration of the Russian Ambassador that the troops were only bound to evacute Turkish territory three months after a definitive treaty has been concluded, and gave assurances that Austria intends the faithful fulfilment of the Berlin Treaty in accord with the other powers.

Halifax, 23rd: The Marquis and Marchioness of Lorne have arrived here.

London, 25th: The European Press generally and the London papers approve of the promptitude shown in the British advance into Afghanistan, and express sympathy with the successes achieved.—The *Times* points out in a leading article that Afghan independence need not include retaining the present Amir in his position.—Lord Northbrook has written a letter to Lord Cranbrook, Secretary of State for India, in which he declares that the published account of the negotiations of 1873 with the Amir of Afghanistan is incomblete, and moves for the production of further papers relating to the subject.—Lord Crnbrook has replied stating that the account is necessarily brief, but that he hoped Lord Northbrook would be satisfied that nothing had been withheld that could fairly be asked for.

Halifax, 25th: The Marquis and Marchioness of Lorne landed to-day and met with a most brilliant reception.

London, 26th: A meeting of the leaders of the Liberal party has been held to declare that the portion of Lord Cranbrook's despatch in which an endeavour is made to lay the responsiblity of the present Afghan War upon the former (Liberal) Government, is inaccurate and incomplete.—The Roumanian Government having positively refused to accept the Dobrudscha under any other conditions than those laid down in the Trerty of Berlin, Russia has ultimately yielded the point, and Roumanian troops are to enter to-day.

Rangoon, 26th: Advices to hand from Mandalay dated the 18th inst., state that everything is apparently quiet since the departure of the Princes, but that parties well-informed think that a storm is brewing.—The Princes have left for Calcutta *via* Akyab. Matters have been arranged very quietly.

London, 27th: The *Daily News* has an article on the subject of the meeting of the Liberal party leaders with reference to Lord Cranbrook's despatch. It supports the resolution which was come to, and denies that it is too strongly couched.—The 74th Highlanders, now stationed at Hongkong, are to be sent to the Cape.—Sir Thomas Wade (British Minister at Pekin) will proceed to Lahore to discuss with the Viceroy the clauses of the Chefoo Convention that have a special importance to India.—The Hamburg American steamer Pomerania has had a collision with another vessel off Folkestone. She sank and no less than fifty persons were drowned. The *Nineteenth Century* contains an article by Sir Henry Rawlinson in which the origin of the feelings of ill-will towards England on the part of the Amir is traced to the refusal of Lord Lawrence, at the time of Shere Ali's accession, to give him moral support against the pretenders who disputed his right to the throne of Afghanistan.

Rome, 27th: Widespread Socialist agitation prevails throughout Italy, and several arrests have been made.

Vienna, 27th: During a *soiree*, in which Count Andrassy and the President of the Hungarian Council of Ministers were present, a bomb was exploded outside the building, but fortunately no one was injured.

London, 28th: The *Times* publishes a letter from the Duke of Argyll on the Afghan Question as described in Lord Cranbrook's despatch. His Grace declares that this account of the negotiations of 1873 suppresses more important facts, and is entirely misleading, and says that the Ameer, only through fear of Yakoob Khan, wished to conclude an offensive and defensive alliance, which no sensible British Government could grant. The Duke admits that Cabul must not be subordinate to Russia.

PASSENGERS SAILED.

Per P. and O. Str. *Bokhara*, 25th:

For Southampton.—Mr and Mrs C Lyall, two children, and two infants, Mr John Watson, Mr H Buckland, and Private Vessey.

For Brindisi.—Capt and Mrs Broadfoot, Mr and Mrs Mangles, and Mr P Scott.

For Venice.—Mrs Robinson, Mr H J Lindsay, and Mr J J Allen.

For Suez.—Miss M Buckland, and Mrss A A Buckland.

PASSENGERS ARRIVED.

Per Str. *Clan Alpine*, 26, from Liverpool:

—Lt and Mrs Richardson, and three children, Mr G Richardson, Mrs N Richardson, Mrs Pirrie and infant, Mrs Papples and three children, Mr Betts, Mr Harris, Mr Browne, Mr Clayton, and Mr Daly.

Per P. and O. Str. *Travancore*, 28th:

From Southampton.—Miss Stranack, Col Bevilie, Mrs Wallace, Brig Genl F E Kempster and two daugnters, Mr and Mrs F W Stevens, Mr A C Benecke, Mr and Mrs A S Gerrard, Mrs and Miss Thomason, Miss Edwards, Mr A W Cruikshank, Mr J M Dunbar, Miss Dunbar, Mr and Mrs J R Greaves, Mrs Alexander and child, Mr P Wingfeld, Mr S Harraden, Mrs Reynolds, Mr J Dunlop, Mr R R Deans, Mrs M Bridgewater, Mr C Davidson, Mr Edmundson, and Mr E F May.

From Brindisi.—Col Pritchard, Mr and Mrs Benny, Mr and Mrs Girdlestone, Mr W Fiddian, Mr and Mrs H Prince, Lt W H C Wyllie, Mrs Hoare, Mr A C Trevor, Col Kettlewell, Maj J Smith, Rev P B Stuart, Mr Buchanan, Mr Bryan, Mr Rowett, Mr J H B Hallan, Mr N R Robinson, Capt Beetson, Mr C Gross, Capt Maitland, Mr H B Kenyon, Admiral and Lady Albuquerque, daughter, and Aide-de-Camp.

From Venice.—Mr Gilbert, Capt W S Heavyside, Lt Col A de C Scott, Mr T L Tickell, Mr F S V Minchin, Mr A Howey, Prof T Cooke, Mr W Whymper, Mr J B Opitz, and Genl W W Barry.

Domestic Occurrences.

BIRTH.

FORDHAM—At Mhow, Central India, on the 21st November, the wife of Mr. J. W. Fordham, of a daughter.

MARRIAGE.

MACRURY—ROSE—November 9th, at the Mission Church Kurrachee, by the Rev. J. Sheldon, Surgeon C. W. MacRury, Bombay Army, to Georgina, only daughter of the late Patrick Rose, Solicitor, Dindwell Scotland.

DEATHS.

HARRIS—At Agra, the Rev. John Harris, Baptist Mission, aged 79 years.

HENRY—November 10th, on Board the P. and O. Co.'s s.s. "Hydaspes, shortly before reaching Suez. G. D. Henry, of the G. I. P. R.

HEYWOOD—November 16th, at Neemuch, Eliza, the wife of Sergeant H. Heywood, Bazar Sergeant, aged 35 years, leaving 5 children.

McGRATH—November 23rd, at Kirkee, Richard Charles Joseph, infant son of Surgeon Major E. McGrath, aged 6 months and 18 days.

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